

APPARITIONS,

SUPERNATURAL OCCURRENCES,

Demonstrative of the Soul's Immortality, exemplified by the Appearance of Departed

Spirits to many Persons now living,

whose Names are mentioned,

and never before published.

WITH A

SERIOUS ADDRESS TO THE PEOPLE OF
THIS NATION,

Upon the pernicious and prevalent Doctrines of
Atheism at this alarming Period, with some Observations upon the Queries propounded to Thomas Paine, by the Bishop of Llandaff, in his Apology for the Bible.

TO WHICH ARE ADDED,

Some Remarks by Dr. Horsley, the present Bishop of Rochester, in his recent Charge to the Clergy of his Diocese, stating how far Reason is connected with Revelation,

FROM THE MANUSCRIPT OF AN EMINENT DIVINE,

(Lately Deceased.)

LONDON:

PRINTED FOR J. BARKER,
GREAT RUSSELL-STREET, COVENT-GARDEN.

1799.

[Pr. 1s.]



TO THE PUBLIC.

IN this alarming age of infidelity and scepticism, it is a duty incumbent upon every one who professes himself a friend to mankind, to boldly stand forward, and exert his utmost endeavours to combat doctrines that militate against the peace and happiness of Society.

Atheism has long been making rapid progress among us. To overturn and subvert all morality and sense of religion, seems the chief aim and design of many artful men; and much it is to be feared, they have in many instances accomplished their infernal purpose. Their first and grand object is to do away from the mind, the doctrine of the soul's immortality, with a belief of a future state of rewards and punishments. Should they make converts to this opinion, the road then

lies smooth and open to every species of vice and immorality, all faith and confidence is lost between man and man, all crimes, however flagrant in their nature, are then of no avail, for once succeed in establishing a belief, that the soul perishes with the body, and that a day of retribution is fabulous, little, very little indeed can be expected from the received notions of honour and honesty.

It is the firm persuasion, that there is an all-seeing God who will reward the virtuous man for his good actions done in this life, and punish the wicked for their demerits that prevents crimes of the most flagitious nature; this being granted, what an enemy must that man be considered, not only to individuals, but to society at large, who by any arguments (however plausible) endeavours to undermine such belief, the villain who robs you of your purse on the highway, must be considered as an immaculate character to a man of this description.

We

We have too melancholy proof, however, that societies of such wretches exist; their pernicious and fatal doctrines pull down every thing, and build up nothing: they rob the human mind of its only consolation in the hour of sickness and death. Man bereaved of this comfort, must inevitably sink into the regions of despair; what enables the mind to struggle with adversity, and all the evils flesh is heir to in this transitory life, but the full assurance there is another world, where there is everlasting bliss?

It is the intention of the Author of these pages, to bring forward to the world, such clear and incontestible proofs of the being of a God, of the soul's immortality, and its re-appearance after death, as must flash conviction upon every unprejudiced reader, and leave such a lasting impression upon the mind, that no length of time will be able to obliterate; and to produce in youth, sentiments that will stimulate them to good and virtuous actions.—And however averse some

well-meaning persons may be to the communicating these truths to children, still the good arising therefrom, must preponderate, as their fear of offending the great Author of nature, will prevent them from the commission of crimes, however impervious to the human eye; they will learn in their infancy to fear and adore a God, who knows and sees all things, and will most probably produce, through the whole course of their lives, a strict adherence to the principles of honour and integrity in their dealings with their fellow creatures.

That men of the very first rate abilities have been fully persuaded of the existence of these preternatural appearances, is universally acknowledged. Mr. Addison, in the Spectators, expresses himself a firm believer, he says, the belief in apparitions, is an incentive to good and virtuous deeds; the great Mr. Locke was of a similar opinion, and the late learned Dr. Johnson was fully convinced that the Almighty, upon some great and important occasion, might for secret and wise purposes, unknown

known to mortals, permit those whom we had committed to the silent grave to re-appear, and communicate to us matters of the first importance.

Historians of the greatest celebrity for wisdom and veracity, both sacred and profane, have corroborated these opinions by such unquestionable testimonies, as almost puts the matter beyond dispute.

To mention after the opinion of such great men just alluded to, the objections urged by persons of inferior capacity, would appear trifling with the reader; however, just to give a specimen of their sublime mode of reasoning, it is only necessary to remark their principal argument is this: because they cannot discover how, or for what purpose, the great Author of nature acts, they infer it cannot possibly be true, and thus they plumb the ocean of infinite wisdom, with the shallow line of their weak understanding; could the wisest of them with all their boasted philosophy account for the germination

nation of a single blade of grass, some respect might be paid to their reasoning.

If man knew no more than what his reason was able to account for, he would know but little indeed. And here it is hoped it will not be deemed irrelevant to the present subject, to mention the sentiments of that learned prelate, Dr. Horsley, the present Bishop of Rochester, concerning our reason in matter of the greatest importance to human nature; says his lordship in a recent publication, " To lay
 " the foundation of revelation upon any
 " previous discovery of *reason*, is in fact,
 " to make reason the superior teacher; he
 " observes, that in every thing relating
 " to a first cause, the origin of evil, and
 " to a future state, man must divest himself of the pride of philosophy, and implicitly resign his reason to the word of
 " God. Man is not to suppose that in
 " these subjects he can discover first
 " principles by his *reason*; nay, (says the
 " Bishop), had it not been for the early
 " communication of the Creator with
 " mankind,

“ mankind, man never would have raised
 “ the conceptions of his mind to the idea
 “ of a God, he would never have
 “ dreamed of the immaterial principle
 “ within himself: nay, more, he never
 “ would have formed any general notions
 “ of right or wrong, he would have had
 “ no religion, perhaps, no morality, that
 “ had it not pleased God to have mani-
 “ fested himself to our first parents, we
 “ must have remained in the dark in
 “ respect to these essential truths.” Every
 candid mind will pay that attention and
 respect due to the observations of so
 eminent a scholar and divine, as Dr.
 Horsley is universally acknowledged
 to be.

It may perhaps appear not unworthy
 of remark, that the very men who deny
 the existence of a first cause themselves,
 and who employ all their eloquence to in-
 duce others to be of a similar opinion, are
 in other respects, the most credulous and
 fearful of mankind; any tale, however
 absurd, is sure to find credit with them;

talk

talk to these men of animal magnetism, or any other nonsense, equally absurd, and they are all ears; prevail upon any of these redoubted philosophers to go through a church-yard after dark if you can, and should any illness, though of the most trifling nature seize them, their fears render them ridiculous and troublesome in the extreme, to those who are so unfortunate as to be with them, all heroes in health, all cowards in sickness, and at death's approach.

How different this behaviour from the man who firmly believes in a God, and who at the hour of nature's dissolution, looks up to that Being who created him, and who will reward him for the virtuous life he has led, while on earth; he views death, with firmness and composure, considers it as a release from the incidental miseries of human nature, he knows it is the common lot of mankind, and that no one can, however high his station, be exempted from this awful summons; he reviews his past life with satisfaction, and
relies

relies upon the word of his God, who has promised to reward him with a crown of everlasting glory.

What a strong and lasting impression must it have made upon the minds of those who were present, at the departure of that great and good man, Mr. Addison, when he took his pupil, Lord Warwick, by the hand, and bade him an everlasting adieu, and begged he would always retain in his mind, what he then beheld, a firm believer in a just and merciful God near his end, and observe with what little regret and fear he quitted this life, having the fullest confidence he was going to a world, where there was joy without end; and it is a well known fact, that Mr. Addison met death's approach with all the calmness and resignation here described.

Contrast the exit of this celebrated christian, with that of the late famous Voltaire, who, (if the best accounts are to be credited) was all horror, all dismay at
his

his approaching fate, fearful, irresolute, wishing most earnestly he was a christian, and in the agonies of his mind, receiving that sacrament he had so often blasphemed, and calling on that God and Saviour for mercy, whom he had denied during a long life of fourscore years ; the miserable exit of this man is not a solitary instance, it is the mode of departure of unbelievers in general.

We can on no other rational ground, account for the existence of such a being, as an atheist, but on two principles : the one, a mental derangement, and the other, from a desire to be accounted more acute and wise than the rest of mankind, they imagine it derogatory to their great and exalted minds, to walk in the same path with other men ; they love and affect singularity, and I think, we may fairly conclude, that many a stupid, weak man, without a single grain of intellect, aspires at the character of being thought an atheist, that he may at so cheap and easy a rate,

a rate, obtain the reputation of a philosopher.

That a man endowed with the reason of a child of five years of age should be led astray, and suffer his understanding to be imposed upon by their weak and futile objections, seems unaccountable, they must wish to be deceived, otherwise they would not so very easily resign their judgment to such fallacious arguments.

Of all the atheistical writers, ancient or modern, not one has produced a single objection to the being of a God, that has not been compleatly refuted ; they are all under the painful and galling necessity of admitting an evident design in the adorable works of creation, though at the same time, they reject the evidence of a designer ; how they reconcile these contradictions, they have not as yet thought proper to make public.

Their arguments directly tend
Against the cause they would defend. SWIFT.

B

The

The following arguments from the celebrated Mr. Locke, presumed so pertinent to the present subject, are here submitted to the reader. Says that great man, " I think we need go no farther
 " than ourselves to obtain this certainty ;
 " it is beyond question, that a man has
 " a clear perception of his own being : he
 " knows certainly he exists, and that he
 " is something. In the next place, man
 " knows by intuitive certainty, that bare
 " nothing can no more produce any real
 " being, than it can be equal to two right
 " angles. If, therefore, we know that there
 " is some real being, it is an evident demonstration, that from eternity, there
 " has been something ; since what was
 " not from eternity, had a beginning, and
 " what had a beginning, must be produced from something else.

" Next, it is evident, that what has
 " its beginning from another, must also
 " have all that which is in, and belongs
 " to its being from another too : all the
 " powers it has, must be owing to, and
 " received

“ received from the same source ; this
“ eternal source then of all beings, must
“ be also the source and original of all
“ power ; and to this eternal being must
“ be also the most powerful.

“ Again, man finds in himself, per-
“ ception and knowledge : we are certain
“ then, that there is not only some being,
“ but some knowing intelligent being in
“ the world. There was a time then,
“ when there was no knowing being, or
“ else there has been a knowing being
“ from eternity. If it be said, there was
“ a time when that eternal being had no
“ knowledge ; I reply, that then it is
“ impossible there should have ever been
“ any knowledge, it being as impossible
“ that things wholly void of knowledge,
“ and operating blindly, and without any
“ perception, should produce a knowing
“ being, as it is impossible that a triangle
“ should make itself three angles, bigger
“ than two-right ones.

“ Thus, from the consideration of
 “ ourselves, and what we infallibly find
 “ in our own constitutions, our reason
 “ leads us to the knowledge of this certain
 “ and evident truth, that there is an
 “ eternal, *most powerful, and knowing being*,
 “ which, whether any one will call God,
 “ it matters not; the thing is evident;
 “ and from this idea, duly considered,
 “ will easily be deduced all those other
 “ attributes we ought to ascribe to this
 “ eternal being.

“ From what has been said, it is plain,
 “ that we have a more certain knowledge
 “ of the existence of a God, than of any
 “ thing our senses have not immediately
 “ discovered to us. Nay, I presume I
 “ may say, that we more certainly know,
 “ that there is a God, than that there is
 “ any thing else without us. When I
 “ say we know, I mean, there is such a
 “ knowledge within our reach which we
 “ cannot miss, if we will but apply our
 “ minds to that, as we do to several other
 “ inquiries.

“ It

“ It being then unavoidable for all
 “ rational creatures to conclude, that
 “ something has existed from eternity, let
 “ us next see what kind of a thing that
 “ must be. There are but two sorts of
 “ beings in the world, that man knows or
 “ conceives; such as are purely material,
 “ without sense or perception; and sensible
 “ perceiving beings, such as we find
 “ ourselves to be. These two sorts we will
 “ call cogitative and incogitative beings,
 “ which to our present purpose, are better
 “ than material and immaterial.

“ If, then, there must be something
 “ eternal, it is very obvious to reason, that
 “ it must necessarily be a cogitative being;
 “ because, it is as impossible to conceive,
 “ that bare incogitative matter should
 “ ever produce a thinking, intelligent
 “ being, as that nothing of itself should
 “ produce matter.

“ Let us suppose any parcel of matter
 “ eternal, we shall find it in itself unable
 “ to produce any thing. Let us suppose

“ its parts firmly at rest together; if
 “ there were no other being in the world,
 “ must it not eternally remain so, a dead,
 “ unactive lump? Is it possible to con-
 “ ceive, that it can add motion to itself,
 “ or produce any thing? Matter, then,
 “ by its own strength, cannot produce in
 “ itself so much as motion. The motion
 “ it has, must also be from eternity, or
 “ else added to matter by some other
 “ being, more powerful than matter.

“ But let us suppose motion eternal
 “ too; but yet matter, incogitative
 “ matter, and motion, could never pro-
 “ duce thought. Knowledge will still
 “ be as far beyond the power of nothing
 “ to produce; divide matter into as many
 “ minute parts as you will, vary its figure
 “ and motion, as much as you please, it
 “ will operate no otherwise upon other
 “ bodies, of proportionable bulk, than it
 “ did before this division. The minutest
 “ particle of matter, knock, repel, and
 “ resist one another, just as the greater
 “ do, and that is all they can do: so, that
 “ if

“ if we suppose nothing eternal, matter
 “ can never begin to be ; if we suppose
 “ bare matter without motion eternal,
 “ motion can never begin to be ; if we
 “ suppose only matter and motion eternal,
 “ thought can never begin to be : for it
 “ is impossible to conceive, that matter,
 “ either with or without motion, could
 “ have originally in, and from itself,
 “ sense, perception and knowledge, as is
 “ evident from hence, that then sense,
 “ perception, and knowledge, must be a
 “ property eternally inseparable from
 “ matter, and every particle of it.

“ Since, therefore, whatever is the first
 “ eternal being, must necessarily be
 “ cogitative ; and whatever is first of all
 “ things, must necessarily contain in it,
 “ and actually have at least, all the per-
 “ fections that can ever after exist ; it
 “ necessarily follows, that the first eternal
 “ being cannot be matter.

“ If, therefore, it be evident, that
 “ something must necessarily exist from
 “ all

“ all eternity, it is also as evident, that that
 “ something must be a cogitative being.
 “ For it is as impossible, that incogitative
 “ matter should produce a cogitative
 “ being, as that nothing, or the negation
 “ of all being, should produce a positive
 “ being, or matter.

“ This discovery of the necessary ex-
 “ istence of an eternal mind, sufficiently
 “ leads us to the knowledge of God: for
 “ it will hence follow, that all other
 “ knowing beings that have a beginning,
 “ must depend on him, and have no other
 “ ways of knowledge, or extent of power,
 “ than what he gives them; and there-
 “ fore, if he made those, he made also
 “ the less excellent pieces of this universe;
 “ all inanimate bodies, whereby his om-
 “ niscience, power, and providence will
 “ be established; and from thence, all
 “ his other attributes necessarily follow.”

If any other arguments, after what have
 been already advanced, were necessary, the
 evident contrivance and fitness of things
 for

for one another, which we meet with throughout all the parts of the universe, proclaim this important truth. There is no need of nice and subtile reasonings in this matter; a manifest contrivance immediately suggests a contriver. It strikes us like a sensation—no person, for example, that knows the principles of optics, and the structure of the eye, can believe that it was formed without skill in that science, or that the ear was formed without the knowledge of sounds, or that the male and female in animals, were not formed for each other, and continuing the species. The weight of the superincumbent atmosphere is every moment ready to crush us to the earth: but the elasticity of the air we inspire, does by a contrary force, so exactly counterbalance the pressure of the external air, that these two actions mutually destroy each other, without being perceived by us. *

The summer's heat has its bounds, and the winter's cold its measure: the action

* We sustain a pressure of more than ten tons of air upon our bodies.

of one muscle is tempered and balanced by that of another, in a mite, as well as in an elephant : in short, all nature is compounded of action, and re-action ; a hand, no less beneficial than masterly, has vouchsafed to regulate the distance of that glorious luminary, the sun, and placed this earth we inhabit, in a situation to receive that just proportion of heat necessary, without the danger of conflagration ; who can daily behold these evidences, and attribute them to chance, the admirable and beautiful structure of things : for, final causes exalt our ideas of the divine architect ; the unity of design, shews him to be one, the great motions in the system performed with the same facility, as the least suggest his almighty power, which gave motion to the earth, and the celestial bodies with equal ease, as to the minutest particles. The simplicity of the laws that prevail in the world, the excellent disposition of things, in order to obtain the best ends, and the beauty which adorns the works of nature, far superior to any thing in art, suggest his consummate wisdom ;

wisdom ; the unity of that first principle, which created the universe, demonstrates itself to the senses of all men in that harmony and union, which they cannot but see in all the parts of nature ; in that one simple end to which it is directed, and in the uniformity of those means which conduce thereto.

The same truth receives still stronger confirmation, when we reflect on the general end to which all the parts of nature are directed, the usefulness of the whole scheme, so well contrived for the intelligent beings that enjoy it with the internal disposition, and moral structure of those beings themselves, shew the unbounded goodness of the Creator. These important truths have been contested by some contemptible buffoons, and illiterate free-thinkers : but time would be lost in following them through their profane jests and blasphemous raillery, as every rational man must be fully convinced, that those, whom God cannot bring to a sense of his perfections by the daily benefits he confers

fers on them, are not to be converted by the force of any arguments whatever.

I cannot conclude this address, without sincerely lamenting, that so zealous and able a defender of christianity, as Dr. Watson, the present Bishop of Llandaff, is known to be, should, in his Apology for the Bible, propound to (that bane and pest of society) Thomas Paine, the following queries:

* “ What think you of an uncaused
 “ cause of every thing? Of a being who
 “ has no relation to time, not being older
 “ to-day, than he was yesterday, nor
 “ younger to-day, than he will be to-
 “ morrow? Who has no relation to space,
 “ not being a part here, and a part there,
 “ or a whole any where? What think
 “ you of an Omniscient Being, who can-
 “ not know the future actions of man?
 “ Or, if his omniscience enables him to
 “ know them, what think you of the

* Apology for the Bible, by the Bishop of Llandaff.

“ contingency

“ contingency of human actions? And,
 “ if human actions are not contingent,
 “ what think you of the morality of
 “ actions, of the distinction between vice
 “ and virtue, crime and innocence, sin
 “ and duty? What think you of the infinite
 “ goodness of a being, who has existed
 “ through eternity, without emanation of
 “ his goodness manifested in the creation
 “ of sensitive beings? Or, if you contend,
 “ that there has been an eternal creation,
 “ what think you of an effect, coeval with
 “ its cause, of matter not posterior to its
 “ Creator? What think you of the ex-
 “ istence of evil, moral and natural, in the
 “ work of an infinite being, powerful,
 “ wise and good? What think you of the
 “ gift of freedom of will, when the abuse
 “ of freedom becomes the cause of general
 “ misery?”

That the Bishop means well, and has
 the best intentions, I have no doubt; but
 to what good purpose these queries are pro-
 pounded, I confess myself at a loss to
 know. The Apology for the Bible has

been read with universal satisfaction, and the putting these questions, can by no means add additional lustre to a work of so much celebrity; his Lordship has the general plaudit of mankind, for his admirable defence of the word of God, and it is submitted to his superior judgment, whether these queries may not, with propriety, be expunged in a future edition.

*An Appearance of a Deceased Relation giving
Warning of Death.*

A lady who resided at Windsor, in the year 1758, was taken very ill, her life was despaired of, her physicians had given her over; the nurse, who attended her during her illness, had occasion to leave the room for something she wanted: while she was absent, Mrs. Gover, the sick lady, thought she heard a voice call her by her name, she looked at the side of her bed, and saw a female relation, who had been dead near three years; the apparition said to her, my dear, you will recover from
this

this fit of sickness, but you will most certainly die, the day you are twenty-seven years old; (she was then about twenty-three) the spectre then smiled, waved her hand, and disappeared.—Mrs. G. contrary to the expectation of her friends and acquaintance, recovered; the day she was seven and twenty, her husband invited some friends to celebrate her birth-day, and dissipate a gloom that hung upon her mind, in consequence of the prediction. One among the number who was invited, was a Banker, in Lombard-street, of the name of Gines, and who the author of this account was perfectly intimate with; the day passed with the greatest conviviality and joy, as the lady was persuaded by her friends, she must have been in a delirium at the time she fancied she heard the voice, and what tended more to ease her mind, was the good health she then enjoyed; the company parted all happy to find the lady satisfied, and that the day had passed so pleasantly, but to their great surprise and sorrow, the next morning they were informed, Mrs. Gover

was taken with a fit soon after they were gone, and instantly expired.

A remarkable Appearance of a Wife to a Husband, at the Time of her Death.

A gentleman of the name of Hancock, who commanded the Norfolk East-Indiaman some years ago, dining at the Cape of Good Hope with a number of friends, was observed by them, to rise from table, and look a considerable time out of the window: when he returned to his seat, they asked him if there was any thing remarkable that made him rise so suddenly, and attract his notice; he replied, by asking them, if they had not observed a lady look into the room: they declared they had not. I can assure you, (said the captain) there was one, and it was my wife; they laughed heartily at him, and told him he was dreaming. It makes so strong an impression upon my mind, said he, that I will immediately enter the circumstance in my memorandum book, and added, you will all much oblige

oblige me, if you would do the same; they, to humour him, did so. On his return to England, an intimate friend of his went into the Downs, where the Norfolk then was, to communicate to him the melancholy news of his wife's death. The instant he saw his friend come on board, he told him he knew the occasion; my wife, said the Captain, is dead, and died such a day, and at such a time. (accounting for the difference of longitude) His friend was astonished, and asked him, by what means he got intelligence of her death. I will inform you directly, said the Captain, who went to his scrutoire, and produced the memorandum he had made at the Cape, when he saw her apparition; there are many persons now living, who had this relation from Captain Handcock's own mouth.

*A Warning of Death, from a Mother
to a Child.*

A gentleman of fortune who lived at Maidstone, in Kent, lately dead, had an
C3 appearance

appearance of his mother's apparition at the hour of her departure, when he was a child of only nine years old. One night when he was in bed, he heard the curtains undraw, and saw his mother stand by the bed-side: she put her hand upon his face, and said, Beal, (that was his christian name) be a good boy, and fear God;—the child was not the least frightened, having no suspicion of a preternatural appearance, his mother being in perfect health at the time he went to bed. Next morning he told a relation, his mother came to his bed-side and patted his face, and told him to be a good boy, and fear God; he was then informed of the loss of his parent, and that the hand of death was laid upon her, at the time she paid him her last earthly visit: nothing can be more clear from this account, that the child was not influenced in his mind, as his mother had no previous illness, but was seized with a fit of apoplexy, and expired in a moment.

A gentleman

A gentleman who resided at Bethnal-Green, near London, some years ago, was one evening writing in his study, and that he might not be interrupted, had locked the door. While he was writing, he fancied he heard some person walking in the room: he turned round, but saw nothing; in a few minutes, he thought he felt himself pulled by the flap of his coat: he was now very much alarmed, but being a man of strong nerves and resolution, he soon recovered. In a short time afterwards, he had a similar sensation that almost dragged him off his chair; he then was much frightened indeed, and left the room, and went into another where he had some relations: they observed he looked extremely pale, and asked him if he was ill; he then informed them what had occurred to him in his study. They did all in their power to persuade him he must be mistaken, told him the impossibility of what he imagined, as the door was locked; however, he was next day seized with a fit, while at the Royal Exchange, was conveyed home, went to bed, and died in the space of three days.

A singular Instance of Property being recovered, by the Appearance of an Apparition.

Two officers belonging to the same regiment, and who were at St. Lucie, during the present war, were one evening discoursing together, their conversation was interrupted by the apparition of a brother officer, who had fell in an engagement with the enemy a few days before; their astonishment may be much better conceived than described: the apparition addressed himself to them both, desired they would not be alarmed, that he meant them no harm, and that they would attentively listen to what he was then going to say:—you both well know, said he, I left in England an only son, who is now at Westminster-School, and who will be wronged out of an estate, if you do not, when you are ordered to England, call upon such a person, as he then mentioned, who lives in Upper Brook-Street, Grosvenor-Square, and demand of him the title deeds belonging to the estate; they promised they would comply with his request.

quest. Some little-time after, the regiment was ordered home ; when they came to London, according to their promise, they called upon the gentleman who had the title deeds in question ; upon their mentioning the death of the officer, and asking him if he was not in possession of the deeds of the estate, he declared he had them not, but that he had returned them to the officer ; however, they persisted he had, and at the same time informed him, legal methods would be taken to make him produce the same, that they would give him a week to overlook his papers, and at the expiration of that time they would call again. He was afraid of a law-suit, and said he would look if he had any writings belonging to the heir, and if he had, he would resign them into the hands of the young man's guardian. Accordingly, they called at the time appointed, when the deeds were produced, and they were safely lodged in the guardian's hands. This wonderful story was told to an officer of rank, who has at this present time a high command in London,

London, and who had the relation from the mouths of both the officers who saw the apparition at St. Lucie. It is worthy notice, that here an apparition to two men of undoubted veracity, a circumstance more to be insisted upon, as the general disbelief of these stories arise, from the appearance to one person only.

A dissenting minister who lived at Ramsey, in the county of Huntingdon, was discoursing at his own house, one evening, with an intimate friend, who was curate of the parish, upon the occasional appearances of departed spirits; at the same time, expressing his firm belief in apparitions; the clergyman professed himself of a contrary opinion to his friend, and endeavoured to reason with him upon the absurdity of his creed. About ten o'clock, he took his leave, and in his way home, which was through a church-yard, he observed a man, crossing out of the regular path, among the tomb-stones, the

the moon shining very bright, to meet him, but being a man of uncommon boldness and strength, was no ways alarmed when the person came near him: he almost put his head into his face; he then recognized the features of an intimate friend and fellow-collegian, who had been dead near five years. A few nights after, he again spent the evening with the dissenting minister, the old topic came upon the carpet: he then related what he had seen in his way home in the church-yard, adding, that he was now as firm in his belief of the reality of the occasional appearance of departed spirits, as he formerly was of a different opinion, and was fully satisfied in his own mind, that God had permitted this awful sight to convince him of, and to do away his incredulity.

The

The celebrated professor, Baumgarten, who lived at Berlin, one day sitting at his study window, which looked into the garden, was much surprised to see a funeral procession come down the principal walk, attended by mourners, who were his intimate friends. When the coffin came under the window, he read, with astonishment, his own name and age on the plate; but I should have mentioned, that his maid servant wanting something out of the summer-house, at the end of the garden, was observed by Mr. Baumgarten, to go out of the walk upon the grass-plot; he called her into his room, and asked her the reason she did not proceed down the walk; she said, she could not, for some unseen hand took her by the arm, and forced her on the grass-plot, Mr. Baumgarten was then fully satisfied, it was something more than imagination in what he had seen; he directly made his will, and the same evening was taken with a fit of apoplexy, and immediately expired.—This relation is well known to many now resident at Berlin.

A gentleman

A gentleman now living, of the name of Wilson, and who resides at Liverpool, in Lancashire, was walking with some friends, near a place, called St. Domingo, a little distance from the town, thought he saw a relation whom he expected every day to arrive from Jamaica, in a field, near where he then was; he directly went into the field, and came so near him, that he hailed him, but to his great surprise, he seemed to sink into the earth. When he returned to his company, he appeared so greatly agitated, that they asked him what was the matter with him, he then told them he had seen Will James, whom they all knew, and he said he was sure they would hear of his death, and related to them what he grounded his belief upon; they jeered him upon his superstition; however, the next day the vessel came into the port of Liverpool, and brought the sad news, that this man, who was chief mate of a Guineaman, had at the time that Mr. Wilson saw the apparition, tumbled down the hold of the

D

ship,

X met

ship, had fractured his skull, and expired within ten minutes;—this is known to hundreds now living at Liverpool.

A physician who lived near Rochester, in the county of Kent, whose name was Harris, a man much esteemed in his profession, but an unbeliever in regard to preternatural appearances, and continually laughing at those who did, was at last convinced of their reality, by the following extraordinary occurrence:—One evening, his coachman and footman went out to take the diversion of rabbit shooting in a warren near his house, taking with them two dogs. While they were pursuing their diversion, both the dogs came howling and crouching at their feet: the men were at a loss to account for the behaviour of the dogs, but their attention was called off, by the appearance of a coffin, borne upon the shoulders of four men, which passed close by them both:
and

and to their no small surprise and terror, vanished under ground; they directly left their sport and returned home, relating what they had seen; the doctor laughed at them for their cowardice and credulity.

The same night, however, the doctor dreamed he was dead, and laid in his coffin: in the morning when he came down to breakfast, he told his dream to his niece, who resided with him, saying, was he a man of a superstitious turn of mind, he should be greatly alarmed, not only at his dream, but at the coffin seen by his servants; he laughed as usual, at dreams and apparitions. The same day while he was at dinner, he was suddenly taken ill, conveyed to bed, and in less than eight and forty hours was a corpse: he retained his senses to the last, and confessed before his death, that he considered the appearance of the coffin to his men, as a warning of his approaching dissolution.

A young lady of the name of Lancaster, whose father was one of the commissioners of bankruptcy, and who lived in Warwick-Court, Holborn, a few years ago, was suddenly deprived of her speech. She had at the time this happened, the best medical advice the city of London could afford, without the desired effect. One night, about four years ago, she dreamed she saw the figure of an angel, who told her if she went to Bath, she would recover her speech; in the morning she communicated her dream to her father, who was then living; he laughed at her dream, and being a man who paid but little respect to these nocturnal admonitions, the journey to Bath was refused. Upon the death of her father, which happened a short time after, she had a dream of a similar nature; being then her own mistress, she determined upon a visit to that place: the day she arrived at Bath, while she was sitting at dinner with a female friend, who had accompanied her in her journey, at the White-Hart Inn, kept by Pickworth, in that city, she suddenly screamed out, and

and fell from her chair in a fit; medical assistance was immediately procured; when she recovered, to the astonishment of her friend, she spoke as well as ever, informing all present, that while she was at dinner, she saw before her the same figure of an angel, that had admonished her to go to Bath.—The lady is now living, perfectly recovered in her speech, which can be testified by many eminent medical men who she was under, during the loss of it. This happened only three or four years ago, and known to more than a hundred persons now living.

A gentleman now living, who holds a high department in the Bank of England, a man well known, and of the most unquestionable veracity, was one morning, some years ago, dressing himself to go to the office, heard a voice call him three or four times by his christian name; he thought it was the niece of the lady's, at

whose house he lodged, that called him to breakfast, and who imitated his mother's voice, who occasionally came to see him. When he came down stairs into the parlour, he told the Mistress of the house, that her niece imitated his mother's voice very well. The lady was surprised at what he said, and assured him her niece went out of town the day before, and was not yet returned, adding, to her certain knowledge, no one had called him that morning; he would not contradict her, but was nevertheless fully persuaded in his own mind he was called, while, as before observed, dressing himself. During breakfast, he received news that his mother was dead and died suddenly at the very time he heard himself called; he went immediately to the house where his mother lived, to give the necessary orders for the funeral, and to take a last view of so dear a relative, and he declared, while he saluted his departed parent, he saw her eyes open, as if to take a farewell of her son.—This story is known to many of the

the gentleman's friends, and the author of this account had it from his own mouth.

A gentleman of fortune, now living, was waked by his wife one night, who said she had had a most unpleasant dream: she dreamed, she said, that a friend of theirs, who was in the East India company's land service, had been killed in a duel; she likewise described the situation of the place where the duel was fought, and where the dead body had been laid, which was in a shed near the place where he fell; the husband, who did not place much credit in dreams, endeavoured to pacify her, by representing to her the absurdity of those imaginations in the sleep, and told her he hoped the next accounts from India would announce the health of their friend. A few months after, he received the melancholy news from that country, that his wife's dream was but too true; a gentleman who came from
India,

India, informed him that the captain had fought a duel, and was unhappily killed upon the spot; and as a token of his regard, had bequeathed him the sum of five hundred pounds.—What renders this dream remarkable is, that the body of the gentleman who fell, was carried to a shed, near the spot as the lady described in her dream, which particular circumstance was related by the gentleman who brought home the news.

The

The following singular Dream has been published, but as many Persons perhaps, may not have read it, it is again inserted in this Work.

Among the officers who served in the armies of the Parliament in the grand Rebellion, was General Ormsby; Oliver Cromwell knew his value, and when he left Ireland, appointed Ormsby Lord President of the Province of Ulster; as he was one day riding in the country, he could not help remarking the natural capability of the country towards improvement, and reflecting on the unfortunate Earl of Stafford, whose death had left his great designs unfinished, and covered the face of the country with ruins, adding with a sigh, in the gloomy spirit of the times, but who can promise himself an hour's life to finish any thing. Just as he uttered these words, his horse stumbled going down the hill of Lexlip, and pitched him on his head with such violence, that he never spoke another word.—The apparent

parent reference of his last words to his instant fate, struck all present, but they were much more astonished, when upon searching his pockets, they found a memorandum in his diary, of a dream he had that morning, in which, the place and other circumstances of his death were foretold as particularly, as they could have been related after it happened, without the addition of a single syllable; but thy will be done, O Lord.

F I N I S.



BOOKS

BOOKS Published by J. BARKER,
No. 19, Great Russell Street, Covent-Garden.
(From Russell-Court.)

CULPEPPER'S ENGLISH PHYSICIAN Enlarged, with Three Hundred and Sixty-nine Medicines, made of English Herbs, that were not in any Impression until this.—Being an *Astrologo-Physical* Discourse of the Vulgar Herbs of this Nation, containing a complete Method of Physic, whereby a Man may preserve his Body in Health, or cure himself, being Sick, for Three-pence Charge, with such Things only as grow in England, they being most fit for English Bodies.—*Herein is also shewed*,—1. The Way of making Plaisters, Ointments, Oils, Poultices, Syrups, Decoctions, Juleps, or Waters of all Sorts of Physical Herbs, that you may have them ready for your Use at all Times of the Year.—2. What Planet governeth every Herb or Tree (used in *Physic*) that groweth in England.—3. The Time of gathering all Herbs, both Vulgarly and Astrologically.—4. The Way of drying and keeping the Herbs all the Year.—5. The Way of keeping their Juice ready for Use at all Times.—6. The Way of making and keeping all Kinds of useful Compounds made of Herbs.—7. The Way of mixing Medicines according to the Cause and Mixture of the Disease, and Part of the Body afflicted, 3s

DOMESTIC INSTRUCTOR, a Collection of Essays, Histories, Allegories, Dreams, Visions, Parabolic Tales, Poems, &c. &c. selected from the best Authors, designed as a Moral Instructor for Youth of both Sexes, cuts, bound, 3s 6d

NIXON'S CHESHIRE PROPHECY, with Life of Nixon, by J. Oldmixon, Esq. plate, 6d

ART OF ETCHING AND AQUA TINTING, strictly laid down by the most approved Masters; sufficiently enabling Amateurs in Drawing to transmit their Works to Posterity; or, as Amusements among their Circle of Friends. To which is added, the most useful *Liquid Colours*, well adapted for staining and colouring the above, &c. By F. B. Spillsbury, 1s 6d

BOOKS Published by J. BARKER.

VALUABLE SECRETS IN ARTS AND TRADES; or, approved Directions from the best Artists. Containing upwards of One Thousand approved Receipts, *sewed*, 4s

THE YOUNG GARDENER's Best Companion for the practical Management of the Flower Garden, Pleasure Ground, &c. a new Edition, with large Additions, by S. Fulmer, A. Hamilton, and other Gardeners. Revised and amended by John Abercrombie, *bound*, 3s

THE YOUNG GARDENER's Best Companion for the managing the Kitchen and Fruit Garden, Hot Beds, &c. a new Edition, with a Calendar and large Additions, by S. Fulmer, A. Hamilton, and other Gardeners. Revised and amended by John Abercrombie, *bound*, 3s

THE YOUNG COOK's ASSISTANT, or Best Guide in Roasting, Broiling, Frying, Stewing, &c. Art of Pastry, Methods of Serving to Table, &c. 1s

WATTS's PSALMS AND HYMNS, small neat edition, on a fine paper, made on purpose, *neatly bound*, 3s 6d

DITTO, *morocco*, 5s

WATTS's SONGS FOR CHILDREN, *cuts*, *neatly bound*, 6d

YOUNG's NIGHT THOUGHTS, and his POEM ON THE LAST DAY, *fine pocket edition*, *neat*, 2s

YOUNG's LAST DAY, *sewed*, 6d

GENTLEMAN FARMER's POCKET COMPANION, or Best Method of Improving all Sorts of Land, Grasses, &c. 6d

EVERY LADY AND GENTLEMAN THEIR OWN DENTIST. Containing the Natural History of the Adult Teeth, and their Diseases, with the most approved Methods of Prevention and Cure. *Illustrated with a Plate*. By F. B. Spilsbury, Surgeon, 1s 6d

